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CATECHISM:
OR, AN
INSTRUCTION
IN THE
Christian Religion,

K By Way of
QUESTION *and* ANSWER.

By
John In THREE PARTS. *Meers M.A.*
of Dublin

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| I. Of Religion in general,
and of the Grounds and
Reasons of the Chri-
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cular. | II. Of the Articles of the
Christian Faith. |
| III. Of the Laws and In-
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L O N D O N :

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Question and Answer

in Three Parts

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A N

INSTRUCTION

IN THE

Christian Religion,

By Way of

QUESTION and ANSWER.

PART I.

Of Religion in general; and of the Grounds and Reasons of the Christian Religion in particular.

Quest. I.



HAT do you understand by Religion?

Ans. By Religion, I understand the Performance of all those Duties we owe to God, to other Men, and to our selves; arising from a Principle of Love to God, and to Mankind; or thus: Pure Religion, and un-

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defiled

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defiled before God, even the Father, is this ; To visit the Fatherless and Widows in their Affliction, and to keep our selves unspotted from the World ; to love the Lord our God with all our Hearts, and our Neighbours as our selves ; and to live soberly, righteously, and godly, in this present World, *James i. 27. Matt. xxii. 34—40. Tit. ii. 12.*

Quest. 2. *What is the first Principle of all Religion ?*

Ans. The first and leading Principle of all Religion is, To believe that there is a God, the Maker of all Things, and the supreme Governor of the World, *Heb. xi. 6.*

Quest. 3. *How does it appear that there is a God ?*

Ans. By the Things that are made, it evidently appears, that there is an eternal Power and Godhead, a first Cause, who is most powerful, wise and good, *Rom. i. 20.*

Quest. 4. *How do you prove that this eternal Being, this first Cause, is most powerful, wise, and good ?*

Ans. That the eternal Being, and first Cause of all Things, is possessed of infinite Power, Wisdom, and Goodness, appears from the Effects he has produced ; for, since we our selves, and all other Beings, have derived our Existence, and all the Powers we have, from him, it is plain, he must be possessed of Almighty Power ; since we are endowed with Reason and Understanding, with Knowledge and Wisdom, he, who made us, must, of Necessity, be an intelligent Being ; and, since he has implanted in us such Degrees of Perfection, such good and virtuous Affections, and such Capacities of Happiness, as we find our selves possessed of, we must conclude, that he is a Being of most perfect Goodness, *Psal. xciv. 10, 11.*

Quest.

Quest. 5. Can you give any farther Illustration of this Argument?

Ans. When we look up unto the Heavens, and consider the Sun, the Moon, and the Stars; when we look downwards to the Earth, and consider all the Conveniencies it affords us; when we reflect on the Structure and Frame of our own Bodies, and when we consider the Variety, the Order, and Harmony, that is to be observed in all these, we cannot but discern many plain Instances of Design and Contrivance of Almighty Power, and overflowing Goodness. *Psal. viii. and xix. 1—6. and xxxiii. 5. and civ. 24. and cxxxix. 14, 15. Acts xiv. 17. and xvii. 25, 28.*

Quest. 6. Hath God made any Revelation of his Will to Mankind?

Ans. Beside the Light of Nature, which he hath afforded unto all Men, he hath, at sundry Times, and in divers Manners, spoken, in Times past, unto the Fathers by the Prophets, and, in these last Days, he hath spoken unto us by his Son. *Rom. ii. 14. Heb. i. 1, 2.*

Quest. 7. What do you understand by the Light of Nature?

Ans. By the Light of Nature, I understand that Sense of moral Good and Evil, which God hath implanted in our Minds; and that Reason and Understanding he hath given us, by which he hath shewed us what is good, and what he hath required of us. **Inade. ~~known~~ himself known to us, &*

Quest. 8. What Need was there of any other Revelation beside the Light of Nature?

Ans. The Necessity of another Revelation, beside the Light of Nature, arises from this: That Mankind, in every Age, had greatly corrupted their Ways; they did soon sink into Idolatry and gross Ignorance concerning God and Religion, and,

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in Process of Time, had abused the natural Light that God had given them, so far as almost to extinguish it, which render'd a divine Revelation highly needful and expedient; and therefore God, in his great Compassion to Mankind, was graciously pleased to send them Prophets, from Time to Time, to instruct them in Religion, and reform their Lives; and, at length, sent his own Son into the World, to publish, by himself and his Apostles, the last and most perfect Revelation of his Will, that might be of standing and general Use to all Nations, and all Ages of the World, *Gen. vi. 5. Acts xvii. 22—31. Rom. i. 21, 22. Eph. iv. 17, 18, 19.*

Quest. 9. How doth it appear that the Prophets of old, and, in these last Days, Jesus Christ and his Apostles, were sent, by God, to reveal his Will to the World?

Answ. It appears that they were sent of God by the Doctrines they taught, the Miracles they wrought, and the Spirit of Prophecy that was in them.

Quest. 10. What was the Nature of the Doctrines they taught?

Answ. The Doctrines they taught, were such as were every way worthy of God, being fitted to promote the Cause of Virtue and true Religion, and thereby the Happiness of Mankind; and for this we need only to appeal to the Doctrines themselves, as they are contained in the Books of the Old and New Testaments. *Psal. xix. 7—11. Luke iv. 22. John vii. 46. Phil. iii. 8.*

Quest. 11. How does this prove that a Person, who teaches such Doctrines, is sent of God?

Answ. This alone does not prove a Person to be sent of God, but is only a necessary Qualification in one who pretends to be so; and without which, all the Miracles in the World are not a sufficient Evidence to prove a divine Mission.

Quest.

by way of Question and Answer.

Quest. 12. *You said, that the ancient Prophets, and Jesus Christ with his Apostles, proved that they were sent of God by the Miracles they wrought, tell me, What do you understand by a Miracle?*

Ans. By a Miracle, I understand an unusual and extraordinary Work done by a Man, or at his Desire, or in his Favour, which yet exceeds all the Art or Power of Men to do of themselves.

Quest. 13. *What were the Miracles which Moses, and the Prophets, Christ and his Apostles, did work, to prove their divine Mission?*

Ans. They performed a great Number of Miracles of various Kinds, such as were the Signs and Wonders that Moses did in the Presence of Pharaoh, and the Egyptians; his opening a Passage through the Red Sea for the Israelites; Joshua doing the like in the River Jordan; the Walls of Jericho falling down, without any Force laid against them, after they had been encompassed about seven Days; with several other Interpositions of divine Providence in favour of that People, that are recorded in the History of the Old Testament. But the Miracles that were done by Jesus Christ and his Apostles, exceeded all that had ever been done before them; for our Lord caused the Blind to receive their Sight; the Lame to walk; the Lepers to be cleansed; the Deaf to hear; the Dumb to speak; the Dead to be raised; at one Time, he fed four thousand Men, beside Women and Children, with seven Loaves and a few little Fishes, and they did all eat, and were filled, and they took up of the broken Meat that was left seven Baskets full; at another Time, he fed five thousand Men, besides Women and Children, with five Loaves and two Fishes, and they also did all eat, and were filled, and they took up of the Fragments that remained twelve Baskets full; he commanded the Winds and the Seas, and they obey'd him;

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him ; he walked upon the Water, and enabled *Peter*, one of his Disciples, to do the like ; and, after he had been crucified by his Enemies, he rose again from the Dead on the third Day, and, after forty Days, he ascended up into Heaven, in a glorious triumphant Manner, in the Presence of his Disciples ; and, soon after that, he poured forth on his Disciples, according to his Promise, the Gift of the Holy Ghost, so that they spake distinctly in all kinds of Languages, without any previous Instruction, they performed all the same sorts of Miracles that Christ had done, beside divers other Gifts of the Spirit, with which they were endowed ; and many of those Miracles were wrought by the bare speaking of a Word, and some of them at a Distance. *Exod. passim. Psal. cv. 26—36. and cvi. 9, 10, 11. Josh. iii. 14, 17. and vi. 20. Matt. xi. 5. and xiv. 15—21. and xv. 32—38. and viii. 23—27. and xiv. 22—33. and xxvii. and xxviii. Chapters. Acts ii. 1—12, John xiv. 12. 1 Cor. xii. 4—11.*

Quest. 14. But how do Miracles prove that the Person who works them is sent of God, since we find that the Magicians of Egypt wrought Miracles, at least what appeared such to the Spectators, which is, in effect, the same Thing ; and Simon Magus did such surprizing Works, as made the People of Samaria believe that he was the great Power of God ? Exod. vii. 11, 12. Acts viii. 9, 10, 11.

Ans. Miracles alone, and without any other Consideration, are not a sufficient Evidence of a divine Mission, but the Nature and Tendency of the Doctrines which the Man that performs the Miracles teaches, must also be taken into the Argument ; and then if, upon Enquiry, it appears he teaches such Doctrines as are useful to promote the Happiness of Mankind, and worthy of a wise and good God to declare and publish to the World,
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it is reasonable to believe that his Miracles are done by the Assistance either of God himself, or some good Angel at his Command, which is the same Thing in effect, and consequently, that he has a Divine Commission, and speaks and acts in the Name of God; but if his Doctrines appear to be unworthy of the Wisdom and Goodness of God; if they be absurd, inconsistent, or trifling; especially, if they be of a pernicious Tendency to the Cause of Virtue, we may conclude, that he is but a Deceiver and Impostor, and runs without being sent. But if he pretends to no Divine Mission himself, nor teaches any Doctrines at all, but only works Miracles, in Opposition to those who do, we are still to have Recourse to the Doctrines that are taught by him, who pretends to be a Divine Messenger, which, if they appear to be worthy of God, are a sufficient Vindication of his Pretensions, notwithstanding the Miracles wrought in Opposition to him; for in this Case such Miracles being done to oppose a wise and good Design, it is reasonable to believe they are performed by the Assistance of evil Spirits; and, that the other being done with design to advance the Happiness of Men, and the Glory of God, are performed by a Divine Assistance; though in such Cases, whenever they happen, the Almighty God, such is his Goodness, has always taken care, that the true Prophet shall be able, by the superior Multitude, or Greatness of his Miracles, above those of the other, to vindicate his Divine Mission, as was actually done in the Cases referr'd to in the Question. And by these Marks may we always distinguish between the Miracles of God's Messengers, and those that are at any Time done by false Prophets. *Deut. xiii. 1, 2, 3. John vii. 16. and xiv. 10.*

Quest. 15. You seem by this Method of arguing, to prove the Truth of the Prophet's Doctrines by his Miracles; and the Truth of his Miracles by his Doctrines; which

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which every one must allow to be a false and deceitful way of Reasoning; How do you answer this Exception against your Argument?

Ans. I do not prove the Truth of a Prophet's Doctrines by his Miracles, and the Truth of his Miracles by his Doctrines; but I only consider the Excellency of his Doctrines as a necessary Circumstance or Condition, without which all the Miracles in the World could not prove a Divine Mission, and with which his Miracles are a Proof, not properly of the Truth of his Doctrines, but rather of his Divine Mission, which being once proved, the Truth of his Doctrines must follow in Course.

Quest. 16. You said, That the antient Prophets, and Jesus Christ, and his Apostles, did likewise prove their Divine Mission by the Spirit of Prophecy; tell me, What do you understand by a Spirit of Prophecy?

Ans. By a Spirit of Prophecy I understand a Power of foretelling, certainly and infallibly, such future Events as Men of themselves cannot foresee.

Quest. 17. How does a Spirit of Prophecy prove a Divine Mission?

Ans. A Spirit of Prophecy proves a Divine Mission in the same Manner as Miracles do; that is, not by it self alone, nor even if Miracles were joined with it, but by taking into Consideration the Doctrines that are taught by him who pretends to such a Gift; and if it appear, that a Person pretending a Divine Mission, teaches such Doctrines as are worthy of God, and foretels such Things as no Man could of himself foresee, and the Event answers the Prediction, then it is reasonable to believe, that his prophetick Gift is from God, and consequently, that he is sent by him.

Quest. 18. Did Moses and the Prophets, Jesus Christ and his Apostles, foretel such future Events as Men of themselves could not foresee?

Ans.

Ans. Yes, they foretold a great many future Events of Importance to the World, and such as no Man could have foretold without a Spirit of Prophecy; the most of which accordingly came to pass, and some are yet to be fulfilled. *Rev. xix. 10.*

Quest. 19. Can you rehearse some of those Things they foretold?

Ans. Moses and the ancient Prophets foretold many Things relating to the various Turns of Prosperity and Adversity, the Captivities, Dispersions, and Restorations, that the Jewish Nation should meet with: They foretold the Coming of the *Messiah*, and all the Circumstances of his Appearance in the World; they give us lively Descriptions of his Person and Offices, his Sufferings, and the Glory that should follow, and the Success and Propagation of his Gospel. *Jesus Christ* foretold, in like manner, his own Death; the Manner and Circumstances of it; his Resurrection from the Dead on the third Day; his Ascension into Heaven; the miraculous Gifts of the Spirit bestowed on the Apostles; the Destruction of *Jerusalem*, with all the particular Circumstances of it; the Dispersion of the *Jews* through all Nations; the Success and Propagation of his Gospel, and the Efficacy it should have for the Conversion and Reformation of the World. The Apostles foretold, that Errors, Sects, and Schisms, should arise in the Christian Church; and particularly that a Grand Apostasy from the Purity of the Christian Faith, Worship, and Obedience, should happen in the latter Times; that a certain spiritual Tyranny should be erected over the Minds and Consciences of Men, which should prevail for a long Time, but, at length, be broken and destroyed: This is the principal Subject of the Revelation of *John*. They foretel the Conversion of the *Jews* to the Faith of Christ, and with that the coming in of the Fulness

22 / Fulness of the *Gentiles* ; when the whole World shall be enlightened with the Knowledge of the true God, and of his Son Jesus Christ. Now all these are Things of a very contingent Nature, and such as no Man could certainly foretell of himself ; all of them that relate to the Times already past, have been exactly fulfilled, as appears both from the Sacred and Civil History, and those that are yet to be accomplished, as we have Reason to believe they shall be fulfilled in their Season ; so, when they are, they will be a farther Confirmation of the Truth of the Gospel. *Gen.* xlix. 10. *Deut.* xviii. 15—19. and xxviii. throughout. *Psal.* ii. xvi. xxii. lxxxix. cx. *Isai.* vii. 14. and ix. 6, 7. and xi. and xii. entire, and xl. 3. and xlii. 1—4. xliv. xxviii. and xlv. *passim*, and lii, liii, liv, *Chapters*, and lv. and lxi. 1, 2, 3. *Jerem.* *passim*, *Daniel*, and the *Gospels*, *Acts*, *Epistles*, *Revelation*.

91 / Quest. 20. *What is the Sum of what has been said concerning the Proofs of divine Revelation ?*

Answ. The Sum of what has been said is this : *Moses* and the *Prophets* appeared in the World as the *Messengers of God*, to the *Jews* of old, to reveal his Will to them, and instruct them in the Knowledge of the true God and his Laws ; *Jesus Christ* came into the World as the Son of God, to publish the last and most perfect Dispensation of Religion that God intended to make ; and the *Apostles* were sent by him to be his *Witnesses* to the Ends of the Earth, and to preach Repentance for the Remission of Sins in his Name, among all Nations, and teaching them to observe all Things that he had commanded ; all these did teach most excellent Doctrines, such as were worthy of God, and useful to promote the Happiness of Mankind ; and to confirm their divine Mission according to their several Characters, they did such Works as far exceeded

ceeded all human Art and Power, and foretold many future Events, which none could foresee but God, and which accordingly came to pass; and therefore there is all the Reason in the World to receive them as true Prophets, and their Doctrines as divine Revelations.

Quest. 21. But how does it appear to us that the ancient Prophets, and Jesus Christ and his Apostles, did really teach such Doctrines as are ascribed to them, and perform the miraculous Works, and foretel the future Events that are reported of them?

Answ. These Things are all recorded in Writing in the Books of the Old and New Testament.

Quest. 22. But how does it appear to us that these Books contain a true and authentick History?

Answ. Because they were written by Men who had all the Qualifications of true and credible Historians in the most eminent Degree.

Quest. 23. What are those Qualifications that render an Historian worthy of Credit?

Answ. The principal Qualifications of a true Historian are Ability to know and judge of the Truth of what he reports, and Integrity to write nothing as true, but what he sincerely believes to be so; wherever those Qualifications are found, they render an Historian highly worthy of Credit.

Quest. 24. How does it appear that the sacred Historians had sufficient Ability to know and judge of the Truth of what they have reported?

Answ. Because they testify what they themselves were Eye and Ear-witnesses of; what their Eyes saw, their Ears heard, and their Hands handled; what required no great Penetration to judge of, and therefore they were in no Danger of being deceived, or imposed on themselves, *John xx. 1 John i. 2. 2 Pet. i. 16.*

Quest. 25. How does their Integrity appear?

Answ. Their Integrity and Faithfulness, in relating nothing but what they sincerely believed to be true, appears, from hence, that there was no Appearance of a false and deceitful Disposition in them, nothing like Fraud or Design to impose upon the World is to be seen in their History; nor could they have proposed any Advantage to themselves by giving a false Testimony; they suffered many grievous Hardships, and exposed themselves to many Dangers in publishing their Testimony to the World; and they were ready to lay down their Lives in Confirmation of it; and many of them were actually put to Death on that score, and suffered with invincible Courage and Resolution, and with the greatest Meekness, Patience, and Forgiveness; and they knew before-hand that they were to meet with this kind of Treatment from the World, for declaring their Testimony, and publishing the Will of God, yet engaged in it, a plain Evidence that they did not follow cunningly devised Fables; that they were no Cheats and Impostors, but the true Prophets, and Servants, and Apostles of the living God, who declared unto Men the Way of Salvation.

Quest. 26 Can you produce any further Evidence of the Truth of the Facts recorded in the sacred History?

Answ. There is this farther to be said of the Truth of the Facts, that there is nothing incredible in them; nothing but what is very probable, and likely enough to be true; and the Circumstances of them are such, as makes it morally impossible that they could have been imposed on the World as real Facts, if they had not, indeed, been so.

Quest. 27. What are those Circumstances?

Answ. The Miracles, and other Facts related in this History, are reported to have been so many, and various, done in such a publick Manner, before so many Spectators, and upon so many different

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Occasions, that if they had not really been done, the History of them could never have been received in the World. *Deut. vii. 18, 19. and xi. 2—7. Acts ii. 22. and xxvi. 26.*

Quest. 28. Can you explain what you say by an Instance?

Ans. Moses (for Instance) could never have made the Children of *Israel* believe that he led them through the Red Sea, as on dry Land; that God spake to them from Mount *Sinai*, and gave them a Law in a most astonishing Manner; and that he led them in the Wilderness for the Space of forty Years, supporting them by daily Miracles, if these Things had not been really done; nor could *Joshua* have made them believe that they were brought through the River *Jordan*, as on dry Land; and that the Walls of *Jericho* fell down, without any Force laid against them, after they had been encompassed about seven Days, if no such Things had been done; for it is impossible to make Men believe that they see, or hear, what they know very well they neither see nor hear, and what, in reality, was never either spoken or done. *Josh. xxiv. 1—13.*

Quest. 29. How do you apply this Way of Reasoning to *Jesus Christ* and his Apostles?

Ans. This Way of Reasoning may be applied to *Christ* and his Apostles thus: It is impossible that *Jesus Christ* and his Apostles could have made Men believe that they cured them of their several Distempers, and bodily Infirmities, by the speaking of a Word, and sometimes, at a Distance, if no such Things had really been done, but they had still been under the Power of their Distempers; it is impossible that they could have persuaded others that they were raised from the Dead, and actually restored to Life, if yet they still had been in their Graves; nor was it possible to have persuaded the

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Multitudes, who were Spectators of all these Things, that they saw them, and many other wonderful Works done by Christ and his Apostles, if yet no such Things had been done at all; for Mankind was never, in any Age, so foolishly credulous, as to believe such strange and surprizing Things without the least Foundation. *Matt. i. 4, 5. 2 Cor. xii. 12.*

Quest. 30. What you have said proves the Truth of the Facts recorded in the Scripture-History, so far as relates to Miracles; but Jesus Christ, the Author of the Christian Religion, and the great Subject of the New Testament-History, delivered several long Discourses and Parables in the hearing of his Disciples, which they likewise relate in this History, and in these Discourses and Parables there are several Things, which, they themselves confess, they did not truly understand at the Time they heard them; and beside, they were but unlearned Men, and were sometimes charged, by Christ himself, with being dull, and slow of Understanding; and they have also written several Epistles, in which they attempt to explain, confirm, and vindicate the Christian Doctrines: Now how do we know, and what Reason have we to believe, that those Men have given us a true and faithful Narrative of these Discourses and Parables, and a just Account of the Christian Doctrines and Laws in their Histories and Epistles?

Ans. Jesus Christ promised them, before he left them, that, after his Ascension, the Holy Ghost, the Spirit of God should descend upon them, to lead them into all Truth, to bring all Things to their Remembrance that they had heard from him, and to furnish them with all other Gifts, necessary to qualify them to be his Witnesses to the Ends of the Earth, and the Publishers of his Religion to the World. Now this accordingly came to pass, at the Feast of Pentecost, that first happened after his Resurrection, when they were all filled with the Holy Ghost,

Ghost, and spake with other Tongues, than what they had been acquainted with before, as the Spirit gave them Utterance, and had also many other extraordinary and miraculous Gifts bestowed on them, with a Power of communicating some of these Gifts to other Members of the Churches, on whom they should lay their Hands for that End, which they accordingly did, wheresoever they planted a Church. Now, by these extraordinary and miraculous Gifts of the Spirit, were they fitted truly and faithfully to report what they had heard, and learned from Christ, and to give the World, both in their Preaching and Writing, a just and full Account of the Christian Religion. *John* xiv. 12, 25, 26. and xv. 26, 27. and xvi. 7—13. *Acts* ii. 1—12. and v. 32. *1 Cor.* xii. 4—11.

Quest. 31. *What you have hitherto said proves abundantly that the History of those Facts could not have been forged at the Time they are said to have been done in: But how do we know but all these Things might have been invented by cunning and designing Men, and put together into an History, such as we now have it, some Distance of Time after the Facts are supposed to have been done?*

Ans. This could not have been done, because the Circumstances of Time and Place are set down in the History, and the Success with which the Gospel was attended, immediately after its general Publication, whereby it is manifest that the principal Facts, recorded in this History, must have happened in the Land of Judea, the City of Jerusalem, at the Feasts of the Passover and Pentecost, when *Tiberius Cesar* was Emperor of Rome, and when *Pontius Pilate* was Governor of Judea; before which Time, there were no Christians in the World, but have been ever since; which Things are also attested by the concurrent Testimony of other Historians, who

who write of these Times, particularly *Suetonius* *, *Tacitus* †, and *Josephus* ||.

This is farther confirmed from this Consideration, that the Books wherein this History is contained, were written, most of them, by some of the Apostles themselves, and the rest by Men who were their constant Companions and Fellow Labourers, and who also were endowed with the extraordinary Gifts of the Spirit ; they were several of them preserved, for a considerable Time, in the very first Draught of them, as they had been compiled by the Authors themselves, and were appealed to as extant, by *Tertullian*, who flourished in the latter End of the *Second Century* ; they were early translated into various Languages, and Copies of them, both in their original Language and Translations, were dispersed every where, throughout all the Churches ; and even the Enemies of Christianity had them in their Hands : They were quoted in Sermons and other Writings, particularly in the Apologies that Christians made for the Truth of the Gospel, and even in the Books that were written against it by its Enemies : All these Things make it abundantly manifest that these Books were extant, and publicly known very soon after some of the Facts, recorded in them, had been done, and while they were still fresh in the Memories of Men, and in the very Time when others of them were a doing, and therefore could not be a Forgery some Distance of Time after the Facts are supposed to have been done.

To which may be added, that such a Forgery could not, in this Case, have been imposed on the World, because publick Monuments were set up,

* In his *Life of Claudius*, Chap. 25.
quoted by *Grotius*.
by *Ditton*.

† Book XV. as
|| Antiquities, Book XVIII. as quoted

and outward Actions were performed in Memory of some of the most remarkable of these Facts, which Monuments, Actions, and Observances, were instituted, and did commence from the very Time when the Facts are said to have been done, and have been observed in the Christian World ever since. The Monuments and Actions, I mean, are Baptism, as a Rite of being enter'd into the Christian Church; the Lord's Supper in Memory of his Death; the assembling of Christians for Publick Worship on the first Day of the Week, in Memory of his Resurrection; and the Order of Pastors and Teachers to preside in the Assemblies. Now let us suppose, that the whole History of the Gospel had been a mere Fiction, invented some Time after the Facts recorded in it are said to have been done, then surely, at the Time when it was first invented, there must have been no Christians in the World, no such Monuments as the Lord's Supper, and the Lord's Day, no such Institutions as Baptism, and the Order of Teachers; and yet the History supposes these to have been instituted, and the Observance of them to have commenced from the very Time when the Facts are said to have happened. Now this must discover the Fraud, and give the Lye to the whole Story; the Truth whereof is laid upon such publick outward Actions having been observed from the Time in which the Facts are said to have been done, and therefore must render it morally impossible that such an Invention should have been received in the World; and the same Remark will serve for the *Mosaical* Dispensation, which had far more Observances of this Kind than the Christian*.

* See this Argument more fully treated in *Lesly's* short Method with the *Deists*.

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Quest. 32. *For what End were all these Things committed to Writing?*

Ans. These Things were written, that, knowing the Certainty of them, we might believe that *Jesus* is the *Christ*, the Son of God, and that believing we might have Life through his Name. *Luke* i. 4. *John* xx. 31.

Quest. 33. *What is the Danger of rejecting or disobeying the Gospel Revelation?*

Ans. He that believeth not on the Son of God, shall not see Life, but the Wrath of God abideth on him; for how shall we escape if we neglect so great a Salvation, which, at the first, began to be spoken by the Lord, and was afterwards confirmed unto the World by them that heard him? God also bearing them Witness, with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost, according to his own Will. *John* iii. 36. *Heb.* ii. 3, 4.

Quest. 34. *For what End were all these Revelations made to Mankind?*

Ans. All these Revelations were made to the World chiefly for this End, to teach Men how they might obtain the Favour of God, and in what Manner they should live in this World, so as they might be useful and serviceable in it, and be qualified for the Enjoyment of eternal Life and Happiness in the World to come. *2 Tim.* iii. 15, 16.

P A R T II.

Of the Articles of the Christian Faith.

Quest. 1. **W**HAT are the principal Articles of the Christian Faith?

Ans. The principal Articles of the Christian Faith are briefly summ'd up in what is commonly called the Apostles Creed, namely, *I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into Hell; the third Day he rose again from the Dead, he ascended into Heaven, and sitteth at the right Hand of God, the Father Almighty; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. Amen.*

Quest. 2. Into how many Parts may this Creed be divided?

Ans. It may be divided into six Parts, the first whereof treats concerning God, and his Works of Creation and Providence. The second concerning Jesus Christ, and our Redemption by him. The third concerning the Holy Ghost. The fourth concerning the Church of Christ, and the Communion of Saints. The fifth concerning the Pardon of Sin. And, the sixth, concerning the Resurrection and a future State.

Quest. 3. You say the first Part of this Creed treats of God, and his Works of Creation and Providence; tell me, What do the Scriptures teach concerning God?

Ans. The Scriptures teach us, That there is One only the living and true God, who is an intelligent

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Being, without Body, Parts, or Passions; who is eternal, unchangeable, infinitely perfect, every where present, and knows all Things; most powerful, wise, and good, most just and holy, faithful and merciful. *Exod. xx. 3. Deut. vi. 4. Mark xii. 19. John x. 10. 1 Cor. viii. 6. John iv. 24. Acts xvii. 29. 1 Tim. i. 17. and vi. 16. Psal. xc. 2. Jam. i. 17. Psal. cxlvii. 5. and cxxxix. 1—12. Jer. xxiii. 23, 24. 1 John iii. 20. Rev. i. 8. and iv. 8. Rom. xvi. 26, 27. Psal. cxlv. 8, 9, 17. Exod. xxxiv. 6, 7.*

Quest. 4. *What do the Scriptures teach us concerning the Works of Creation and Providence?*

Answ. The Scriptures teach us, That God is the Creator, Preserver, and Governor of all Things; that he made the World; the Heavens and the Earth, and all Things that are in them; that he preserves them all, and governs the whole Universe with the most perfect Wisdom and Goodness. *Gen. i. 1. and ii. 1. Neb. ix. 6. Psalm xxxvi. 6. and civ. 24. Dan. iv. 34, 35. Acts iv. 24. and xiv. 17. and xvii. 24, 25, 26, 27, 28.*

Quest. 5. *What do the Scriptures teach concerning the Creation of Mankind?*

Answ. The Scriptures teach us, That God created Man in his own Image; that he created them Male and Female, one of each Sex; and, *That he hath made of that one Blood, all Nations of Men to dwell on all the Face of the Earth.* *Gen. i. 27. Acts xvii. 26.*

Quest. 6. *What do you understand by the Image of God, in which Man was created?*

Answ. By the Image of God, in which Man was created, I understand every Thing wherein Man bears a Resemblance to the Deity, particularly that Reason and Understanding, Wisdom and Knowledge, and those virtuous and good Dispositions which God has implanted in the human Nature, together with that Power and Dominion over the inferior Creatures which

which he has communicated to Mankind. *Eph. iv. 24. Col. iii. 10. Eccles. vii. 29. Gen. i. 26.*

Quest. 7. *Did Mankind still continue in that State of Innocence and Integrity in which God first created them?*

Ans. No. Though God made Man upright, yet they sought out many Inventions; and all have sinned, and come short of the Glory of God, *Eccles. vii. 29. Rom. iii. 24.*

Quest. 8. *You said that the second Part of the Creed treats of Jesus Christ, and our Redemption by him; tell me, What do the Scriptures teach us concerning him?*

Ans. Concerning Jesus Christ the Scriptures teach us, That he is the Son of the Living God; the only begotten of the Father; the Brightness of his Glory, and the express Image of his Person; who had Glory with him before the World was, and was in the Form of God: That he is the Word or Wisdom of God, who was in the Beginning with God, and was God, by whom all Things were made, and without whom nothing was made that was made. That for us Men, and for our Salvation, he came down from Heaven, was made Flesh, and dwelt among us, laying aside the Form of God, and taking upon him the Form of a Servant, and the Fashion of a Man. That he was *Immanuel*, God with us, God manifested in the Flesh; that it pleased the Father, that in him should all Fulness dwell, even all Fulness of the Godhead bodily; and, that he is over all, God blessed for ever, *Matth. xvi. 16. John i. 18. Heb. i. 2. John xvii. 5. Philip. ii. 6. John i. 1, 2, 3. and iii. 13. and i. 14. Phil. ii. 7, 8. Isa. vii. 14. Matth. i. 23. 1 Tim. iii. 16. Col. i. 19. and ii. 9. Rom. ix. 5.*

Quest. 9. *How did Jesus Christ bring about the Redemption of Mankind?*

Ans. Jesus Christ, the Son of God, having condescended to come into the World, in order to redeem Mankind from Sin and Misery, was miraculously

lously born of a Virgin, by the Influence of the Holy Ghost, became Man, took part of Flesh and Blood, and was subject to all the innocent Infirmities of the human Nature, having been in all Points tempted like as we are, yet without Sin; and did in our Nature become Mediator between God and Man, and as such undertook the threefold Office, of Prophet, Priest, and King, in the Execution of which he fully accomplish'd our Redemption, from Sin, and the fatal Consequences of it. *Heb. x. 7. Phil. ii. 6, 7. Matth. i. 18, 20, 23. Luke i. 35. Heb. ii. 14, 17, 18. and iv. 15. 1 Tim. ii. 5. Acts iii. 22. Heb. v. 5, 10. and vi. 20. Luke i. 32, 33. Acts v. 31. Matth. xxviii. 18. John xviii. 36. Revel. xix. 16.*

Quest. 10. How did Jesus Christ execute these three Offices, of Prophet, Priest, and King?

Ans. Jesus Christ, as a Prophet, gave us a full and complete Revelation of the whole Will and Counsel of God, relating to the Redemption and Salvation of Mankind; and a most perfect Example of Holiness and Virtue in his own Life; as a Priest, he laid down his Life a Sacrifice for Sin, he became obedient to Death, even the Death of the Cross. He rose again from the Dead on the third Day, ascended into the Heavens, there to present himself an Offering unto God of a sweet smelling Savour, and to appear in the Presence of God for us, as our Advocate and Intercessor, where he ever lives making Intercession for us. And as a King he is exalted at the right Hand of the Majesty in the Heavens, a Prince and a Saviour, to give Repentance and Remission of Sins: He has all Power in Heaven and in Earth committed unto him, and is constituted the Head and King of the Church, and ordained of God to be the Judge of the Quick and the Dead. *John xvii. 6, 8, 14, 26. and xv. 15. and xiii. 15. Matth. xxvi. 28. Eph. v. 2. Phil. ii. 8, 9. 1 Cor. xv. 3, 4. Heb.*

Heb. ix. 24. and vii. 25. Acts v. 31. and x. 42. Col. i. 18. 1 Pet. iii. 22.

Quest. 11. *But how are we to understand that Expression in the Creed, He descended into Hell?*

Ans. The Hebrew and Greek Words, which are commonly translated *Hell*, are not used to signify the Place of the Damned, but either the Grave, or the invisible State of all departed Souls, during their Separation from the Body: The Meaning of that Expression in the Creed seems to be this; that as our Saviour's Body was laid in the Grave, so his Soul went into the invisible World, into the Place of separate Souls; into Paradise, that Place in the separate State, where the Souls of the Righteous, being in the Hands of God, do rest from their Labours, and enjoy the beginning of their Reward.

Quest. 12. *What was it that moved God to send his Son, and the Son of God so freely to come into the World, to accomplish our Redemption in this Manner?*

Ans. God so loved the World, that he gave his only begotten Son, that whosoever should believe on him, and obey his Laws, might not perish, but have everlasting Life; in this was manifested the Love of God towards us, for that God sent his only begotten Son into the World, that we might live through him: Herein is Love, not that we loved him, but that he loved us, and sent his Son to be the Propitiation for our Sins; and Christ loved us so as to give himself for us a Sacrifice and Offering to God, and to wash us from our Sins in his own Blood, and make us Kings and Priests to God and his Father. *John iii. 16. 1 John iv. 9, 10. Eph. v. 2. Rev. i. 5, 6.*

Quest. 13. *Is not this Love of God, and of his Son Jesus Christ, towards us, a most powerful Motive to engage us to the Practice of Religion and Virtue?*

Ans.

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Ans. It is, no doubt, a most powerful Argument to engage us to love God, and his Son *Jesus Christ*, and to walk in Love to one another, and to all Men, even as *Christ* hath loved us, and given himself for us; this Love of *Christ* should constrain us no more to live to our selves, but to him who died for us, and rose again. *Eph. ii. 5. 2 Cor. v. 14, 15. 1 John iv. 11.*

Quest. 14. *You said, that the third Part of the Creed related to the Holy Ghost, tell me, What do the Scriptures teach us concerning him?*

Ans. Concerning the Holy Ghost, the Scriptures teach us that he is the Spirit of God, the Spirit of the Father, and of the Son, who searcheth all Things, even the deep Things of God, and knoweth them, even as the Spirit of Man knoweth the Things of a Man. *Matt. iii. 16. John xv. 16. Gal. iv. 6. 1 Cor. ii. 10, 11, 12.*

Quest. 15. *What are the Offices of the Holy Spirit?*

Ans. The Offices of the Holy Spirit are represented, in Scripture, to be such as these: That he inspired the ancient Prophets, who spake as they were moved by the Holy Ghost; that by his miraculous Influence a Body was prepared for the Son in the Womb of the Virgin *Mary*; that he was the Guide of *Christ* during his State of Humiliation, (for he was anointed with the Holy Ghost, and with Power, and God gave not the Spirit unto him by Measure;) that he descended on the Apostles at the Feast of Pentecost, in his miraculous Gifts, by which they were qualified to be our Saviour's Witnesses, to the Ends of the Earth, and to publish his Religion to the World, both by preaching and Writing; that he is the Sanctifier of all good Christians, assists them in well doing, fortifies them against Temptation, and guides them in the Paths of Piety and Virtue; for
which

which Reason, partly, the Title *Holy* is peculiarly given to him. 1 *Pet.* i. 11. 2 *Pet.* i. 21. *Luke* i. 35. *Matt.* iii. 16. and xii. 28. *Luke* iv. 18. *Acts* x. 38. *John* iii. 34. *Acts* ii. 1, &c. and i. 8. 1 *Cor.* xii. throughout, and vi. 11. *John* iii. 5. *Rom.* viii. 14. *Eph.* iii. 16.

Quest. 16. *Have we any Promise in Scripture of Assistance from the Holy Spirit for the Purposes of Repentance and new Obedience?*

Ans. The Assistances of the Holy Spirit, for the Purposes of Faith, Repentance, and new Obedience, are promised to us in many Places of Scripture; but particularly in these Words of our Saviour, recorded by St. *Luke* xi. 13. How much more shall your heavenly Father give the Holy Spirit to them that ask him. See to the same Purpose *Ezek.* xi. 19. and xxxvi. 25—27. 1 *Cor.* iii. 6, 7. xvi. 17. and vi. 19. *Gal.* v. 22, 23. *Eph.* ii. 18, 22. and iv. 30. and v. 9. *Phil.* ii. 12, 13. 1 *Thess.* v. 23, 24. *James* i. 5, 17.

Quest. 17. *How is it that the Spirit of God sanctifies our Hearts, and assists us in the Practice of Holiness and Virtue?*

Ans. The Spirit of God sanctifies our Hearts, and assists us in the Practice of Holiness and Virtue, by enlightening our Minds, and fixing our Attention on the Motives of Religion, and thereby inclining us to the Love and Practice of it. But in what particular Manner the Spirit of God works on our Minds, we cannot tell; it is so secret, and so perfectly consistent with our reasonable Natures, that we cannot distinguish it from the natural Workings of our own Minds; insomuch, that we should not have known that we had divine Assistance in our good and virtuous Actions, if we had not been informed of it in the Word of God. *John* iii. 8. *Eph.* i. 16—19. and iii. 16—19. *Col.* i. 9—11.

Quest. 18. Is not this Promise of Assistance from the Spirit of God, for the Purposes of Holiness and Virtue, a great Motive and Encouragement to it?

Ans. This Promise of divine Assistance is a very powerful Motive, and a great Encouragement to Virtue and Holiness, to such imperfect Creatures as we are; for we are hereby assured, that our Endeavours to subdue our evil Habits, and conform ourselves to the Laws of the Gospel, shall not be in vain, but shall be crowned with Success. *1 John iv. 4.*

Quest. 19. You said the fourth Part of the Creed related to the Church of Christ, and the Communion of Saints, tell me, Whom do you understand by the Church of Christ?

Ans. By the Church of Christ, so far as it is visible to Men, I understand the whole Body of Christians, dispersed over the World, professing Faith in Christ, and Obedience to his Laws, though those only, who are sincere in this Profession and Obedience, are real Members of his Church. This is what I understand by the Holy Catholick Church. *Matt. xxviii. 20. Luke xxiv. 47. Acts i. 8. Rom. iii. 29, 30. 1 Cor. i. 2. Rom. xii. 5. 1 Cor. x. 7. Eph. iv. 4. 1 Pet. ii. 9.*

Quest. 20. But what is it you believe concerning this Holy Catholick Church?

Ans. I do not believe that this Catholick Church is infallible, or has any Power to add to or alter the Conditions of Salvation laid down in the Gospel; or that I am obliged to believe whatever the Church believes: But when I profess to believe the Holy Catholick Church, my Meaning is this; That I believe that as Christ has hitherto had a Church on Earth, a Company of Men professing his Religion and Obedience to his Laws, so he will always have one some where or other, and that the Gates of Hell shall not finally prevail against it. *Gal. i. 8. Matt. xvi. 18.*

Quest.

Quest. 21. *What do you understand by the Communion of Saints?*

Ans. By the Communion of Saints, I understand that Union and Fellowship which there ought to be among all those who profess to be Members of the Holy Catholick Church.

Quest. 22. *Wherein does this Union and Fellowship consist?*

Ans. It consists chiefly in brotherly Love, mutual Forgiveness, and joint Worship, (either stated or occasional) so far as it may be done with a good Conscience.

Quest. 23. *What do you mean when you profess to believe the Communion of Saints?*

Ans. By this Article I mean, that all who profess to be Members of the Body of Christ, should love one another with pure Hearts fervently; should have Compassion one of another; relieve the Necessity of their indigent Brethren; should be of a forgiving Spirit one towards another, and should be ready, as far as they can with a good Conscience, to join in any Part of Christian Worship with any of their Christian Brethren, as they have Opportunity, even with all, in every Place, who make a credible Profession of Christianity, and call on the Lord out of a pure Heart. 1 Pet. i. 22. and iii. 8. Rom. xii. 13. Col. iii. 13. Rom. x. 13. compared with Chap. xiv. 17, 18. and xv. 5, 6, 7. 2 Tim. ii. 22. (See also the Scriptures under Quest. 29.) Acts ii. 42. Heb. xv. 7.

Quest. 24. *You said the fifth Part of the Creed related to the Pardon of Sin, tell me, What do the Scriptures teach concerning this?*

Ans. The Scriptures teach us, that if we confess our Sins, and heartily forsake them, and lead new Lives for the future, we shall find Mercy; for God is faithful and just to forgive us our Sins, and cleanse

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us from all Unrighteousness, and he will graciously accept of our Repentance and new Obedience, through *Jesus Christ*. *Prov.* xxviii. 13. *Isai.* lv. 7. *Luke* v. 32. and xxiv. 47. *1 Tim.* i. 15. *1 John* i. 9.

Quest. 25. *Is not this also a great Encouragement and Motive to Repentance and new Obedience?*

Ans. To know that God will accept of Repentance, and grant us Pardon on that Condition, is a very great Encouragement to a Sinner to reform his Life, and a most powerful Motive to the Practice of Virtue; to such imperfect Creatures as we are, who are encompassed about with Infirmities, and daily liable to Sin, there cannot be a more encouraging Motive to a future Obedience, than to be assured that our Repentance will not be in vain; that our Sins, how great and many soever they have been, shall not hinder our Acceptance with God, provided we have heartily forsaken them, and sincerely endeavour to amend.

Quest. 26. *What does the last Part of the Creed treat of?*

Ans. The last Part of the Creed treats of the Resurrection of the Body, and a future State.

Quest. 27. *What are we taught in Scripture concerning the Resurrection of the Body?*

Ans. The Scriptures teach us, that there shall be a Resurrection of the Dead, both of the Just and Unjust; and that we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad. *Acts* xxiv. 15. *2 Cor.* v. 10.

Quest. 28. *What do the Scriptures teach us concerning a future State?*

Ans. The Scriptures teach us, that *Jesus Christ* having abolished Death, hath brought Life and Immortality to Light by the Gospel, and hath assured
us,

us, that there is a State, after this, wherein Men shall either be happy or miserable, according as their prevailing Temper and Behaviour have been here, whether righteous, or wicked. *2 Tim. i. 10. Matt. xxv. 46.*

Quest. 29. Wherein consists the Happiness that is prepared for virtuous and good Men in the future State?

Ans. The Happiness prepared for the Virtuous and Good in the future State, seems chiefly to consist in these Things: In being perfectly free from all Evil, whether natural or moral; in being perfectly virtuous and holy, and possessed of every Thing that tends to the Perfection of the human Nature, and in the joyful Assurance that this blessed State shall never have an End. *Rev. vii. 16, 17. and xiv. 13. and xxi. 4. 1 John iii. 2. 1 Cor. xiii. 8—13. 2 Cor. v. 1. 1 Pet. i. 4.*

Quest. 30. Wherein consists the Misery into which the Wicked must pass in the other World?

Ans. The Misery of the Wicked, in the other World, is described in Scripture, as a Worm that never dies, and a Fire that never shall be quenched; as a Lake that burneth with Fire and Brimstone, which is the second Death; as a Place of outer Darkness, where is weeping and wailing, and gnashing of Teeth; as a State of Indignation and Wrath, Tribulation and Anguish, wherein they are punished with everlasting Destruction from the Presence of the Lord, and the Glory of his Power. *Mark ix. 44, 46, 48. Rev. xx. 15. and xxi, 8, Matt. xxii. 13. Rom. ii. 8, 9. 2 Tim. i. 9.*

Quest. 31. Is not this certain Information of a future State of Rewards and Punishments another powerful Motive to Virtue and Obedience?

Ans. This Doctrine is, indeed, another powerful Motive to the Practice of Virtue, if Men would seriously attend to it; for we are hereby assured that
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our Obedience to the divine Laws, shall not be unrewarded, our Labour shall not be in vain in the Lord; it is, moreover, a great Encouragement and Support to good Men under Troubles and Calamities of this Life, especially such as they meet with on account of Religion; and it must needs be Matter of Comfort and unspeakable Joy to a virtuous Mind, to know, that when he leaves this World, he shall enter into a State where Holiness and Virtue reign in Perfection; and, on the other Hand, the Terrors of the Lord set before us in the Scriptures, and threatened to all wicked Men, are an awful Motive to restrain from Sin and Vice, such degenerate Minds as are not to be wrought upon by more noble Motives. 1 Cor. xv. 58. 2 Cor. iv. 17, 18. Matt. v. 4. 2 Cor. v. 8. Phil. i. 23. 2 Cor. v. 11. Heb. x. 31. and xii. 29.

Quest. 32. But is not the Practice of Virtue attended with many Advantages, even in this Life? And is not this Consideration a Motive likewise to a virtuous Life?

Ans. It is very true, a virtuous and holy Life wants not its Rewards, even in this World: Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come; length of Days is in her right Hand, and in her left Hand Riches and Honour, her Ways are Ways of Pleasantness, and all her Paths are Peace; so that, upon all Accounts, in keeping of God's Commandments, there is great Reward; though still it is to be remember'd, that the Advantages of Religion here, are but the Foretastes of what we are to meet with hereafter. 1 Tim. iv. 8. Prov. iii. 16, 17. Psal. xix. 11.

P A R T III.

Of the Laws and Institutions of the Christian Religion.

Quest. 1. **H**AVE we any Abridgment of the Laws of the Christian Religion?

Answer. The moral Laws, which were given to the Jews, being the very Laws of Reason and Nature, are also Laws of the Christian Religion; and of these we have a Summary in Exod. xx. 1—17. God spake all these Words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven Image, or any likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bowe down thy self to them, nor serve them; for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain. Remember the Sabbath Day, to keep it holy: Six Days shalt thou labour, and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it. Honour thy Father and thy Mother, that thy Days may be long
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upon the Land, which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit Adultery. Thou shalt not steal. Thou shalt not bear false Witness against thy Neighbour. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.

Our Lord Jesus Christ has also given us a very short and plain Abridgment of the Laws of his Religion, in *Matt. xxii. 37—40.* *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets.* And we have another from the Apostle Paul, in his Epistle to Titus, *Chap. ii. 11, 12.* *The Grace of God that bringeth Salvation hath appeared to all Men; Teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World.*

Quest. 2. What do we chiefly learn from these Abridgments of the divine Laws?

Ans. From these Abridgments of the divine Laws, we learn what should be our Temper and Behaviour towards God, towards other Men, and towards our selves with Reference to our Passions and Appetites; which Things have commonly been express'd by our Duty towards God, our Neighbour, and our selves.

Quest. 3. What should be our Temper and Behaviour, or what is our Duty towards God?

Ans. Our Temper and Behaviour towards God should be this: We should esteem him as the best and most excellent of all Beings, love him above all Things, and have a grateful Sense of his Benefits; we should reverence and fear him, and do all to his Honour and Glory; we should put our whole Trust
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and Confidence in him, and resign our selves entirely to his wise and good Providence in all Events ; we should adore and worship him, and him alone, in the best Manner we can, acknowledging and praising his Perfection, praying to him for the Supply of all our Wants, and expressing our Thankfulness to him for all his Mercies and Kindnesses towards us ; we should believe and obey whatsoever he makes known to us, as his Will ; and endeavour to imitate and resemble him in his moral Perfections, as far as the Condition of our Nature will admit. *Psal.* cxlv. 3, 7, 9. *Mark* xii. 29, 30. *Psal.* ciii. 1, 2. and cxi. 10. *Heb.* xii. 28. *1 Cor.* x. 31. *Mal.* i. 6. *Prov.* iii. 6. *James* iv. 7. *John* iv. 24. *Matt.* iv. 10. *Psal.* cxlv. 1, 2, &c. *Matt.* vii. 7. *Eph.* v. 20. *1 Tim.* v. 18. *John* iii. 33. *Luke* viii. 15. *Matt.* v. 48. *Eph.* v. 1.

Quest. 4. What should be our Temper and Behaviour towards other Men, or what is our Duty towards our Neighbour ?

Ans^r. The Temper or Behaviour we should have towards other Men, or our Duty towards our Neighbour, is this ; That we consider them as Partakers of the human Nature, and created in the Image of God, as well as we, and esteem them accordingly ; that we entertain an universal Benevolence to Mankind, and be sincerely disposed to do all Offices of Kindness and Friendship to any of them, and to promote their Good and Happiness, as far as we can ; that we be of a publick Spirit, and truly concerned for the common Good ; and always be ready to do to others, as we our selves should think it reasonable and just that others should do unto us in the like Case ; and that we allow to all the free and peaceable Enjoyment of all their Rights and Properties whatsoever ; that we endeavour to be faithful and useful in every

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Relation we may bear to others, and render unto all that Honour and Respect, or Kindness and Condescension, that may be due to them, according to their several Stations and Relations, whether as Superiors, Inferiors, or Equals; that we have a tender Regard for the Life and Health of others; for the Rights of the Marriage-Bed, and the Chastity of any Person whatsoever; that we be honest and just in all our Dealings, and ready to make full Restitution, if we have wronged any; that we be grateful to our Benefactors, kind to the Poor, and compassionate to all in Distress; that we pity the Ignorant, and such as are out of the Way, and endeavour, by seasonable Instruction, prudent Admonition, and a good Example, to bring them into the Paths of Truth and Righteousness; that we have a tender Regard for the Character and Reputation of others, and abstain from slandering and reviling, or bearing false Witness against our Neighbour; that we love and speak the Truth, and abhor Lying and Dissimulation; that we be true to any Trust committed to us, keep our Words faithfully, perform our Covenants and Bargains, and be candid and sincere in our whole Conversation; that we be of a peaceable Temper and Carriage towards all Men, and endeavour, as far as we can, to promote Peace and Friendship among others; that we study to be useful in the World, and do Good, according to our Capacities and Abilities, and be diligent and industrious in that State and Condition of Life it may please God to carve out for us.

Mal. ii. 10. *Job* xxxi. 15. *Rom.* xii. 9, 10. *1 Pet.* ii. 17. *Matt.* xxii. 39. *Pbil.* ii. 4. *Matt.* vii. 12. *Rom.* xiii. 1—7. *Coloss.* iii. 18—41. *Exod.* xx. 12—16. *Matt.* v. 21, 22, 27, 28. *Luke* xix. 8. and vi. 32, 33, 34. *Coloss.* iii. 15. *Rom.* xii. 13. *Luke* iii. 11. *Prov.* xix. 17. *Matt.* v. 7. and xxv. 35, 36. *Prov.*

xxvii. 5, 6. 1 Theff. v. 14. Matt. v. 16. Tit. iii. 2.
 Luke iii. 14. Psal. xv. 2, 3. Eph. iv. 25. Gal. v. 22.
 Phil. iv. 8. Rom. xii. 18. Matt. v. 9. 1 Tim. iv.
 11, 12.

Quest. 5. *What should be the Temper and Behaviour of every Man, with Reference to his Appetites and Passions; or what is the Duty of every Man towards himself?*

Ans. The Duty of every one of us towards our selves, is this; That we should consider our selves as made in the Image of God, having reasonable and immortal Souls, but lodged in frail and mortal Bodies, and that therefore we should endeavour, by all lawful and proper Means, to preserve our Lives, and to enjoy sound Minds in sound Bodies; but we should especially take Care to provide for the Happiness of our immortal Souls in the future State; that for these Ends we should study to have our Minds furnished with useful Knowledge, especially the Knowledge of the true Religion, and to cherish and improve all those good Affections, and virtuous Dispositions, which our wise and bountiful Creator has implanted in our Nature; that we should endeavour so to govern our bodily Appetites and Passions, that we may be always ready to perform any other Part of our Duty; that we should not, at any Time, be over-charged with Surfeiting and Drunkenness, but be temperate and sober in all Things; that we should not be guilty of any Kinds or Acts of Uncleaness, but be pure and chaste, both in our Disposition and Behaviour; that we should not be wise in our own Conceit, nor think of our selves, in any respect, or on any account, more highly than we ought to think, but should be cloathed with Humility, and lowly in Mind; that we should not allow our selves to be angry without a Cause, or in any Degree that

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puts us beside the use of our Reason, or upon doing any Thing that is contrary to it, but should be meek, gentle, and long-suffering; that we should not suffer the Sun to go down upon our Wrath, or Anger to rest in our Bosom, or Revenge to boil within us, but should be always ready to forgive and be reconciled; that we should have our Conversation without Covetousness, and an anxious Care for the World, being content with such Things as we have, and patient under any Adversities that may befall us. *Gen.*

i. 27. *Eccles.* xii. 7. *Job* xiv. 14. *Acts* xxvii. 34. *1 Tim.* v. 23. *Matt.* xvi. 26. *Luke* x. 42. *John* vi. 27. *2 Pet.* i. 5. *Hos.* iv. 6. *Phil.* iv. 8. *Gal.* v. 24. *Col.* iii. 5. *Luke* xxi. 34. *Eph.* v. 18. *Matt.* v. 8. *Rom.* xii. 3, 16. *1 Pet.* v. 5. *Matt.* v. 22. *Eph.* iv. 26. *Matt.* v. 5. *Gal.* v. 22, 23. *James* iii. 17. *Rom.* xii. 14, 17, 19, 20, 21. *Col.* iii. 12, 13. *Matt.* vi. 12, 14, 15. *Heb.* xiii. 5. *Phil.* iv. 6. *Matt.* vi. 25—34. *Luke* xxi. 19. *2 Pet.* i. 7.

Quest. 6. *What is the Nature of that Obedience which the Gospel requires to its Laws?*

Ans. That Obedience which the Gospel requires to its Laws, should be sincere, universal, constant, and persevering, performed with Chearfulness and Zeal, and accompanied with Courage and Prudence. *Phil.* i. 10. *James* ii. 10. *1 Cor.* xv. 58. *Gal.* v. 22. *Tit.* ii. 14. *2 Pet.* i. 6. *1 Cor.* xvi. 13. *Matt.* x. 6.

Quest. 7. *Hath not God denounced fearful Judgments against those who disobey the Laws of the Gospel?*

Ans. Yes, he hath, in divers Places of Holy Scripture; particularly, in *1 Cor.* vi. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers*

fers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Gal. v. 19, 20, 21. Now the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such-like; of the which I tell you before, as I have also told you in Time past, that they which do such Things, shall not inherit the Kingdom of God. Rev. xxi. 8. But the Fearful and Unbelieving, and the Abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone; which is the second Death. See also Eph. v. 3—6. Col. iii. 5, 6.

Quest. 8. *How may those who have been guilty of any of these Sins escape the Judgment of God, and be restored to the divine Favour?*

Ans. All those who have transgress'd any of the divine Laws, must, in order to escape the Judgments of God, and obtain his Favour, heartily and sincerely repent them of their Sins, earnestly implore the Mercy of God, through Jesus Christ, and endeavour, for the future, to walk in Newness of Life. Matt. ix. 13. Acts iii. 19. 1 Cor. vi. 11. 1 John i. 9. and ii. 1, 2. Rom. vi. 4.

Quest. 9. *Wherein does true Repentance consist?*

Ans. True Repentance consists in forsaking our Sins, and returning to the Obedience of God's Laws with our whole Hearts, daily reforming whatever we find amiss, either in our Temper or Conversation, and constantly endeavouring to overcome our Infirmities, and to grow in Goodness and Virtue. Isai. i. 16, 17. and lv. 7. Prov. xxviii. 13. Matt. iii. 8. 2 Cor.

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2 Cor. vii. 1. 2 Pet. iii. 8. 1 Thess. iv. 1. 2 Pet. i. 5, 6, 7, 8.

Quest. 10. But are there not some Duties required of us towards Jesus Christ, as our Mediator?

Answ. Yes, there are, and they are chiefly these: That we believe in him, and receive him as our Prophet, Priest, and King, assenting to all the Doctrines he hath taught us, endeavouring to imitate his Example, looking for the Pardon of Sin, and Acceptance with God, only through the Efficacy of his Sacrifice and Intercession, honouring and adoring him as our Lord and King, and being obedient to the Laws of his Kingdom, that we love him sincerely, and have a thankful Sense of his Kindness and Benefits to us; that we acknowledge him before Men, and make publick Profession of his Religion; that we be ready, if called to it, to deny our selves, to take up our Cross and follow him; and that, expecting him to be our final Judge, we rejoice in him, in hope of that eternal Reward he will bestow on us in that Day. *John* i. 12. and xiii. 15. 1 *John* ii. 6. *Eph.* i. 6, 7. *John* v. 22, 23. *Matt.* xi. 28, 29, 30. 1 *Pet.* i. 8. *Mark* viii. 34, 38. *Rev.* i. 6. and v. 9, 10, 12, 13.

Quest. 11. And are there not some Duties incumbent on us, with relation to the Holy Spirit?

Answ. Our Duty, with relation to the Holy Spirit, is to receive, with Faith, Love, and Reverence, those Holy Oracles that were given by his Inspiration; to pray for his Assistance to subdue our Corruptions, and to attain to an Habit of Holiness and Virtue; not to resist, quench, or grieve the Spirit, or, by any deliberate Sins, to provoke him to depart from us, but to give up our selves to his Guidance, and keep our Souls and Bodies as meet Temples and Habitations for him to dwell in, and

and to abound in his Fruits. 2 Tim. iii. 15, 16, 17. Luke xi. 13. Acts vii. 51. Eph. iv. 30. 1 Tim. v. 19. 1 Cor. vi. 19. Eph. ii. 22. and v. 9, 18. Gal. v. 22, 23.

Quest. 12. *What Instructions has our Lord given us concerning the Duty of Prayer?*

Ans. He hath taught us to pray after this Manner: *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.* Matt. vi. 9—13.

Quest. 13. *What do we chiefly desire of God in this Prayer?*

Ans. In this Prayer we chiefly ask of God, our heavenly Father, who is the Giver of all Good, that he would grant unto us, and to all Men, that we may worship and obey him, as we ought to do; that to this End he would send his Gospel through the World, that all the Inhabitants of the Earth may come to the Knowledge of the Truth; that he would be pleased to grant us those Things that are needful for the Support of our Lives; that he would be merciful to us in the Pardon of our Sins, and give us Grace to obey for the Time to come; that he would keep us from the Power of Temptation, deliver us from every evil Way and Work, and preserve us to his heavenly Kingdom. 2 Tim. iii. 1. Acts xiv. 17. Heb. 4. 16. Matt. xxvi. 41. 2 Tim. iv. 18.

Quest. 14. *What farther Directions hath he given us concerning the Performance of divine Worship?*

Ans. He hath directed us to perform divine Worship, and offer up all our Prayers, Praises, and Thanksgivings unto God, our heavenly Father, in the

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the Name of *Jefus Christ*, our blessed Mediator, and by the Assistance of the Holy Spirit. *John* xvi. 23, 24. *Col.* iii. 17. *Eph.* ii. 18.

Quest. 15. *Are we not required, in Scripture, to have publick Assemblies for the Worship of God, and our Instruction in Religion?*

Anfw. It appears, from several Passages of Holy Scripture, that it is our Duty to assemble our selves together in united Societies, for publick Worship and Instruction; and that the first Day of the Week, commonly called the Lord's Day, has been, in all Ages of the Church, set apart for that End. *Acts* ix. 31. and xiii. 1. and xiv. 23, 27. and xv. 35, 41. and vi. 5. and xx. 17, 28. *1 Cor.* xi. 16, 17, 18, 20, 22, 33, 34. and xiv. 5, 19, 23, 26—35. and xvi. 1, 19. *Gal.* i. 2—22. *1 Tim.* i. 1. *Heb.* x. 19—25. *James* i. 21. and ii. 2, 3. *John* vi. 9. *Rev.* i. 4, 20.

Quest. 16. *Do not the Scriptures make mention of an Order of Men to preside in Christian Assemblies, and instruct them in Religion?*

Anfw. The Scriptures speak frequently of an Order of Men, whose Business it is to instruct the People committed to their Care in the Doctrines of the Christian Religion, and perswade them to the Practice of Holiness and Virtue; to preside in the several Parts of publick Worship; and to exercise Discipline, according to the Laws of Christ; and they are commonly called by the Names of Pastors and Teachers, and Ministers of the Gospel. *Acts* xiii. 1. and xiv. 23. and xx. 17, 28. *Eph.* iv. 11, 12. *Phil.* i. 1. *1 Tim.* v. 12, 13. *1 Thess.* v. 12, 13. *1 Tim.* iii. 1—7. *2 Tim.* ii. 2. *Titus* i. 5—9. *Heb.* xiii. 7, 17, 24. *James* v. 14. *1 Pet.* v. 1—4.

Quest.

Quest. 17. *Hath Christ appointed any Rite of Admission into his Church?*

Ans. Yes, he hath appointed Baptism, whereby we are washed with Water in the Name of the Father, the Son, and the Holy Ghost, in Token of our being the Disciples of Christ, Members of his Church, and obliged to obey his holy Laws. *Matt. xxviii. 18, 19, 20.*

Quest. 18. *Hath Christ appointed any Memorial of his own Sufferings and Death?*

Ans. He hath commanded us to take Bread and Wine, and, having given Thanks, to eat of the Bread, and drink of the Wine, with Reverence and Devotion, in thankful Remembrance that he died for us, and in Token of our Fellowship with him as our Head and King, and with all our Christian Brethren, as Members of the same Body, and Subjects of the same Kingdom. *Matt. xxvi. 26, 27, 28. 1 Cor. xi. 23—29. and x. 16, 17.*

Quest. 19. *What is required of those who come to the Lord's Supper?*

Ans. It is required of those who would come to the Lord's Supper, or perform any other Part of divine Worship in an acceptable Manner, to examine themselves, whether they repent them truly of their former Sins, steadfastly purposing, and sincerely endeavouring, to lead a new Life; whether they have a thankful Remembrance of the Death of Christ, and a just Sense of the Advantages we enjoy by the Gospel; and whether they have a sincere Love to their Christian Brethren, and to all Men. *1 Cor. v. 7, 8. and xi. 28.*

Quest. 20. *What is the chief Design of the Gospel Institutions?*

Ans. The chief Design of the Institutions of the Gospel is, to preserve always, in the Minds of
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Men, lively and serious Impressions of the Being and
Providence of God, the Certainty of a future State,
the Obligations of Religion, and the great Advan-
tages of an holy and virtuous Life; that, by all these
Means, they may be render'd useful and serviceable
one to another while they are here, and may be pre-
pared and qualified for eternal Happiness hereafter.
Eph. iv. 11, 12, 13, 14, 15, 16.

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